2s Hutchinson E-4,5 (1950-1951) 1957 SO11 Bahia Brazilians SO11
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* 249 361 a Mass can be celebrated for the family when a priest is available.

Situated nearest the chalet are the houses of the general overseer, the chief mechanic of the factory, the major office employees, and the director of the factory store. Next in order are the houses of the technical personnel of the factory. Behind them and farthest from the center are the homes of the agricultural workers who work on the plantation nearest the factory nucleus. The regional overseer of this plantation also lives among his plantation workers. The school and the store are located just outside the small park of the chalet.

[342] [177] The chalet has replaced the former solar (mansion) of the plantation masters. Its style differs from the earlier type and its name is derived from the fact that it is a modified copy of a Swiss chalet. In a different way it is as ornate as the old solar, but more up-to-date, with running water and electricity.

* 249 466 The personal, paternal aspect of the private plantation obviously cannot function on the usina, which has 1,350 people living on its lands. There is, nevertheless, an attempt at just such relations. The owning family spends vacations in the chalet. They also spend Christmas, Carnaval, and Botada[6] there, and at those times there are parties for the workers, Christmas presents for them and for their wives and children, dances, and ball games. The Coronel (Colonel, an honorary title now going out of use), the patriarch of the family, now incapacitated, still receives visits from the older workmen who used to have daily contact with him. His son and son-in-law, present directors of the enterprise, make their presence felt throughout the factory and the six plantations as best they can. As on the private plantation, the final arbitration of any difficulty lies with the usineiro, and no worker considers himself too far removed to go to him if he cannot get satisfaction from his overseer. However, the strongest relationships, both business and personal, lie between overseer and worker--employee and employee--rather than between employee and employer.

The private plantation presents a far better appearance than

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[788] 6. Botada is the annual blessing of the factory machinery, performed on the first day of the grinding season. It is a traditional ceremony formerly carried out on the plantations.

2: Hutchinson E-4, 5 (1950-1951) 1957 SO11 Bahia Brazilians SO11
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be held in the canoe by the others, for she tries to jump into the water. At the same time, all those present in the canoe scoop up the water and pour it over themselves, for it is at this moment quite holy. The possessed person is gradually calmed and brought back to a normal state as the canoes move up the river.

During this time, groups of fishermen often go out in their newly blessed canoes (canoas de bordejo) to play. Because their canoes have been blessed by the priest, and because of the holy aspect of the water resulting from the presence of the Mother of the Waters, the men may enter the water without fear, so they jump in and out of the water and swim around their canoes until they are tired. This cannot be done at any other time of the year for it is not considered safe to enter deep water.

After the second gift has been offered and accepted, the party lands and goes back to town on foot in a spirit of great joy and gaiety. The rest of the day is given over to horse racing, visiting, gaming, and dancing on the fishermen's square. People from classes A and B do not participate in these proceedings, which they consider barbarous. But most lower-class people at least watch, although only participants enter the canoes. Observers walk along the banks and watch. Cults from the rural areas make their own presentations separately, frequently on Christmas Day and in another locale.

The next festival in the year comes after January 6, the Day of Kings, which has already been mentioned. Parties take place from this day until the beginning of Lent. Other than a Mass, there is no longer much sanctity connected to this day.

The most important festival of the year is that of Nossa Senhora da Conceição da Praia, the patron saint of most of the fishermen, to whom their chapel is dedicated. This festival begins on January 13 and starts off each evening with a novena held in the fishermen's chapel. The priest goes each evening for the novena, and, on the three last days of the festival, each morning, to celebrate Mass in honor of Nossa Senhora da Conceição, St. Peter, and St. John. A committee is organized in the chapel to ask patrons for contributions to the festival, for candles, oils, electric light, and to pay the priest each night. Flowers are a very important part of the festival, although at this time of the year they are very expensive. Each night of the novena there is a different group of patrons, and

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the day of Christ the King, there is always a procession in town which starts from the mother church and goes to a small altar set up in front of the County Hall, then to the fishermen's chapel, to a cross which stands in one of the squares, and back to the convent and church. A few people set their small household oratories in the street in front of their houses to be blessed by the priest as he passes. This procession is accompanied mostly by women of all classes, although the canopy over the Host is carried by men from Class B. Christmas is observed quietly except for the exchange of gifts.

[778] [788] *[565] [184] [431]

Prayers

794 782 *[565] [184] Prayers are very popular throughout the year among the women of classes C and D. For a variety of reasons a group of women will get together in the house of one of them and pray aloud, standing before the little decorated niche which contains a picture or figure of the household saint. The one who knows the prayer best leads the others. A group may pray on the evening before the day of the patron saint of one of them, especially if they have been unable to have a Mass said because of the lack of money or a previous commitment of the priest. At times they pray because someone has promised his patron saint that he would do so if he were cured of an illness.

782 Strangely, perhaps, the fishermen never seem to feel a need for supernatural help to overcome bad weather or lack of fish. A few of them, however, give a present to the Mother of the Waters in thanks for an exceptionally fine catch. At other times, people simply pray to their patron saints if they cannot [776] have a party in their honor. Personal patron saints, however, do not play a very important part in the lives of the people of Vila Recôncavo, although nearly everyone has one and has at [794] least a picture of the saint on the wall. It is common to find women who belong to an African cult group praying at these nightly gatherings in honor of the various saints who may or may not be represented in their cult houses.

755 782 [754] Exceptional fatigue, light illness, and pains may all be caused by the evil eye, and are removed by having a woman pray over the victim. There are several women in town who can make such prayers particularly well; however, they do not pray as a group. A woman goes to the house of the victim and, with a piece of thread in her hand which she passes over the body of the victim, says the Lord's Prayer and the

4: Pierson Z-4, 5 (1935-1937) 1967
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gated to the less desirable territory. Although the Europeans have still today, to a considerable extent, maintained their original advantage, the blacks and darker mixed-bloods have gradually pushed themselves up the slopes from their less favored locations until now they have come, in some cases, to share a portion of the Europeans' favored position. One occasionally finds them living next to the homes of the whites, symbolizing the fact that they now occupy those positions, social as well as spatial, which personal ability, occupational proficiency, and favorable circumstance have enabled them to achieve and to maintain. Thus the racial distinctions which one from the United States is so likely on first acquaintance to note turn out to be, as we shall soon see in more detail, not the things which are either so genuine or so important as at first sight might appear.

It is significant, in this connection, that in what might be called the intermediate residential areas of the city, where the dwellings of those who are rising out of the lower classes meet the dwellings of the upper classes, one finds the darker and the lighter portions of the population meeting and mingling in close residential proximity. This is true, for example, along the Avenida Sete de Setembro.

The Avenida Sete de Setembro, from Jardim Suspenso on, is the only artery into the "downtown area" from South Bahia. It thus becomes the route of passage for processions like those of Carnival, the "Micarêta,"[14] the Peruada,[15] and the numerous religious *festas*, and the avenue of march for the military during visits of political celebrities. Its streetcar line and constant flow of busses would make it less de-

[14] The "Micarêta" is the so-called "second Carnival" held the Sunday following Easter.

[15] The Peruada is an annual students' parade with floats.

[SALVADOR]

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* 563 873 178 the black color of a female student. The complaint that the father of the latter made in a newspaper was immediately published with a very vehement comment that obliged the accused to defend himself. "In olden times," says a mulatto intellectual, "colored students suffered a great deal. Today, it is enough that they are honest and have real worth for their merit to be recognized." And he adds that in the establishment where he teaches and which he has directed, he has seen white students speak out in positive fashion against all racial discrimination with regard to their colored fellow-students.

* 563 873 Among the professors whom the students of a private secondary establishment honored at the end of the courses in 1950, there were two morenos, two mulattoes, and one Black; ten out of 39 students were métis. Out of the 137 persons graduated by the philosophy faculty of the University of Bahia between 1945 and 1950, among whom a large number intended to take up secondary teaching, 2.9 o/o were black, 33 o/o were pardos and 63 o/o were white.

[555] Education, as one sees, is a very important factor in our city for the social ascent of colored people.

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Religion

* 563 794 The religious institutions of Bahia reflect the structure of the classes and the local social organization. The devout Catholics attend the same churches, mingle in the choir and at the communion table, independently of their "quality." In the solemn [796] festivals organized by the brotherhoods and the associations or carried out by the parishes in honor of their patron saints, one can see Whites, mulattoes, and Blacks gathered together in the places reserved at the high altar, along with the guests of honor, the "presidents of brotherhoods," and the "Maecenases" (festeiros) entrusted with the preparation and financing of these celebrations.

• [788] Likewise, in the processions, men and women of all types carry the litters of the sacred images that march past, or crowd around them. In the sacred associations there is no longer any discrimination [565] since, however, some of them are made up of people different